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THE

BIOLOGICAL REVIEW:

A Monthly



Repository of

THE SCIENCE OF LIFE.

Conducted by **KENNETH R. H. MACKENZIE, F.S.A., M.B.A.S.**

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LONDON:

W. HORSELL, PATERNOSTER ROW.

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WANTED, A LUTHER!

"Sweep away utterly all frothiness and falsehood from your heart: struggle unweariedly to acquire what is possible for every man—a free, open, humble soul; speak not at all, in anywise, till you have somewhat to speak; care not for the reward of your speaking: but simply, and with undivided mind, for the truth of your speaking: then be placed in what section of Space and of Time soever, do but open your eyes, and they shall actually see, and bring you real knowledge, wondrous, worthy of belief."—THOMAS CARLYLE.

If every man honestly told his interior mental history, the tale of his doubts and struggles, of his victory over the mists of uncertainty and deception, and the motives which led to the rejection of one form and the adoption of another—a great and satisfactory change would be wrought in the relations between mental and material science. The vague and shadowy conceptions of metaphysicians would be exchanged for the practical facts in the hearts of all men,—the erroneous fancies of abstract thinkers and system builders would find no support—but a new mode of regarding mental phenomena would arise, based upon indubitable and indisputable testimony.

Self-examination is the first duty of every man—and, too frequently, it is a duty left unperformed, from the fear which exists in the heart of man that the scrutiny will be condemnatory to him. Nothing is so foolish and useless as ignorance—and this very unwillingness to "square up," as it were, the account between the two states of self, renders it more and more difficult to retrace those steps which lead the wilfully blind onward to destruction.

Formalism in creed, the canonization of doctrine, and the worship of the letter instead of the spirit, has, in different ages of the world, uniformly led to the ultimate destruction of the religious faith of the nation among whom these miseries have arisen. The establishment of a peculiar and separated class of men—separated in sympathy, in education, and in self-respect, from the other classes of society—and the delivery to them of the consciences and future hopes of the remainder of society, has led to a belief in "vicarious salvation." A doctrine, monstrous and hateful, has become the fashion—the possibility that lip service, and the observance of empty forms, atone on the seventh day, for the commercial dishonesty and hollow charity of the other six. With some it has led to such a result, with others it has led to



the rejection of all worship. Others, again, have said, if asked whether they have been to church—"No, no; I don't go to church myself, it's quite enough if my wife and daughters go. They'll pray enough for the whole family!"

What! is then God's world really the inheritance of some fancied demon? Are the fane and temples of antiquity, the cathedrals and churches of modernity, the only places whither since man first woke to religious consciousness, it was useful and necessary to flock for worship, for gratitude, or for self-abuse-ment?

If spiritual religion be truly dead, then I would truly say, let Erebus return and the great globe be hurled again into the depths of Chaos and of night! Has society been so long alive that its eyes are grown dim, and it cannot discern that the only atonement for error and for sin that man can offer, is in the worship and the consecration of the whole lifetime, of the whole being, to the Spirit of Good!

But that any class of society, self-constituted or otherwise, is to be condemned, if honest, to pass a life in teaching that which its instincts has told it is untrue, is a monstrous iniquity. Once a parson and always a parson—*que diable faut il faire dans cette galère?* There is no backing out; the "reverend" gentleman is a dubbed priest for the rest of his lifetime, and his truer and holier title of "Man" is perforce subdued to the ordinances of his superiors, and without daring to question, and knowing that his retreat is cut off, his path, like that of the mill-horse, becomes unvaried and mechanical, and without being as useful.

In thus speaking of the office of a priest, do not let us be misunderstood. We do not wish to hurt the feelings of individuals, nor to attack any peculiar development of the species. It does not matter whether it be a Roman Catholic, an Anglican, a Church of England, or any other form—whether heathen or Christian. If a priest have once pledged himself to principles of which he afterwards finds he has misapprehended, there ought to be the same liberty of opinion, and permission to assert his reasons for any change in them which is accorded to men in other positions of life.

Do we not want a Luther to free the enslaved priests who dare not hope again for the freedom they so inconsiderately forfeited by entering on duties afterwards found distasteful to them, and soul-crushing in effect?

In order, indeed, that a spiritual church should exist healthily such liberty is necessary. Were the clergy courageous enough to avow it, we are certain that a great majority would be found heterodox on almost every question which relates to the continuance of the church as a paying business establishment. But, no, not a word may escape the lips of the poor sufferers! A renegade priest is a horror—to be welcomed by no class of society, for free-thinkers suspect him, and his still shackled brethren tremble to say one word of comfort, or to recognise their more courageous brother.

Fortunately for mankind, the great and glorious God has perceived the sorrows of the world in these matters, and the days of the Comforter have come at last. The Spirit of God is poured out upon humanity, and, rising triumphantly above the sorrows which have hitherto environed us, modern days have beheld an extension of the glorious privileges enjoyed in ancient times by but few, and those the students of the despised but holy spiritual sciences, which the world has feared because they have been occult and misunderstood. Nor can free-thinkers object, for it renders every man his own priest.

In many of the sentiments expressed in the following paper we do not coincide, but such matters ought to be discussed, and the "plain, unvarnished tale" delivered by the narrator, will no doubt be read with attention.

THE MENTAL STRUGGLES OF A PRIEST.

BY AN OLD STUDENT OF BIOLOGY.

Some years ago I attended professionally, in my capacity as a medical man, an invalid clergyman, from Cambridgeshire, the Rev. P. K. My acquaintance would have ceased with his recovery, had he not shown a disposition to continue it. To me this was agreeable: he was a most kind-hearted man, very communicative, with plenty to communicate; a Fellow of the Linnæan Society, he was brim-full on the subject of botany, of which I myself had been a humble student in gardens and fields when young. But his tastes were not limited to this—he was "well up" in most scientific subjects; altogether, an hour spent with him was to me one of the pleasantest of the twenty-four. He

never led the conversation in the direction which might have been specially expected of him. During the whole of the first of the two years of my acquaintance with Mr. K., no expression fell from him bearing upon his speciality as a clergyman; but by that time, that is to say, by the end of a year, he seemed to think he might speak upon anything with freedom and complete unreserve. I had never given him occasion to think that I regarded him in any other light than as an orthodox personage. The ice was finally broken in this way:—My wife was one day telling me of a female friend of hers having lost an infant, and that she was in infinite grief as to the possible state of the child's soul, it having departed this life without having been baptized; my wife was commenting upon what she termed the folly of this, when our friend, Mr. K., dropped in for his afternoon's chat.

"You have just come in in time, Mr. K.," said I, "to save me from delivering, possibly, an erroneous judgment. You had better state the case, my dear," said I, "Mr. K. can, at all events, give the authorities in such a grave matter." The "case" having been stated by my wife—followed by her own strongly expressed private opinion that any ceremony could not effect the destiny of a child under such circumstances.—Mr. K. shook his head gravely, and said, good-humouredly, to my wife, "It's all very well, my good lady, for you to sum such a matter up in a short and satisfactory manner, but with us of the cloth, circumspection and careful deliberation are required; by forgetting which I, on one occasion, got myself into trouble. I will tell you all about it; the story is quite to the point. I was called up at night—it's many years ago—to baptize an infant a few weeks old; I had to go some distance, and before I reached the house the child had ceased to breathe. I spoke such words of consolation to the poor mother as she could listen to, and returned to my home and bed. The next day the mother came to me in grief, as to the fate of her infant, it having died without baptism. I lost sight of my character as a doctrinal clergyman, and spoke to her as a man and a father. I told her that it did not appear reasonable that a child could be consigned to endless misery through the accident of her not having sent for me sooner, or through that of my delay—unavoidable at night—in arriving in sufficient time. I asked her if she, as a merciful woman, could allow herself to be influenced

by any such accident in determining the fate of a child, except in making her still more merciful; I reminded her that GOD was even above us in mercifulness. I need not repeat all that I said in the same strain. What I said had the effect of composing the poor creature's mind, and she went away more cheerful than she came. Well, so far so good, you'll say; but, by-and-bye, mischief comes to me for my homily upon mercy. Not many weeks elapsed, and I received a missive from my bishop's secretary, requiring my attendance before his lordship to answer certain alleged statements, that I unsaid, in my house, the doctrines which I preached in my pulpit. Well, I made the best of it, was readily excused by the bishop—himself a merciful man—and came home again with his recommendation to be more observant of doctrinal consistency—a recommendation I hardly required. The good woman, it appeared, had prated a little of my in-door homily upon mercy, and it got to the ears of one of my neighbours, who stuck harder to something else in the 'doctrine' than to mercy. That was the secret. You see, therefore, my good friends, the necessity of my not solving your case incautiously, and so I confine myself to saying how I once did solve a case of the same kind."

A few days after this little narrative, Mr. K. broke the ice a little more. He was complaining of a return of his malady, and I expressed my regret that he should be obliged by his disorder to be as careful of himself as if he were a hot-house plant.

"Well," said he, "'tis a plague certainly, but as the old saw says, 'of two evils we should take the lesser,' I can easily reconcile myself to ill-health, for, you see, if I were to get well, I should lose my only valid excuse for keeping out of the pulpit, and of such a privilege no one can appreciate the advantage but the man who, for nigh forty years, has got into it week after week, violating his own thoughts. That has been my case; and to be exempted from that is a privilege, even when obtained by ill-health. But though illness makes me break into discipline, still the Church has no reason to grumble. I see that the duty is done to the parishioners' content by an extra curate, who is a better hand than myself at that sort of work. Besides, I got my disorder in the service of the Church. I had done the duty at two places morning and afternoon, and was riding to do evening duty at another, and got soaked with rain. I preached

in my wet clothes, and then had to ride home, several miles afterwards. The consequences were as might be expected—inflammation, fever, and so on; and I certainly have not been the same man since. I think, if the Church allowed it, mine would be a case for superannuation."

Many may be shocked at this recital of living a life of hollow routine; this continued preaching of admitted error. My own feeling upon the point was, I confess, modified by Mr. K.'s remarks in various conversations that followed.

On my saying once that I could not understand how clergymen of independent thought could bear the shackles of a formularised establishment, he replied:

"Well; suppose your independent-minded clergyman has come, quickly or slowly, to think that he ought not to bear these shackles any longer; suppose that at last he begins to consider of liberating himself?—he has other things to consider of. A clergyman, you have to keep in mind, is a man subject to be moved by the same motives that move other men. But let us suppose him a solitary being, without friends to sway him, or counsel to incite him; suppose him a creature without the ordinary feelings and sensibilities of a human being; suppose him a mere personification of abstract conscientiousness, and that under the impulse of lofty interpretation of moral duty he gave up his living—I ask, what would be the consequence? His old associates would turn their backs upon him, for his conduct would be a reflection upon *them*; he would be condemned by the world, for who would distinguish themselves as the saviours of a renegade clergyman—an infidel? No! for all the world cares he might become a vagrant, and die in a ditch. There may be some who would find it exciting in incurring such a chance 'for conscience sake.' I have no doubt that the impulse is often felt. I have felt it; but the checks to its being yielded to are numberless. And among these checks I may mention the consideration of the comparative needlessness of individual immolation since the discovery of the printing press. Some great churchman said on the first introduction of that silent but potent engine, 'If we cannot succeed in destroying it, it will destroy us.' And nothing could be truer; for the press will equalize knowledge; and inequality in knowledge was, and still is, the bed of the foundation of Churches."

"The considerations I have stated are of force with the man who is not attached to the world by the ordinary ties of men, and who is, at the same time, detached from the Church by conviction. But if a man become detached from the Church by conviction of his reason, he cannot but become, by the same process, re-attached to the world, intellectually at least, if not, also, sympathetically. Such, according to my observation, is the position of the 'liberal' clergy: and with them generally, I believe, it is a question how they may, without sundering the ties of life, do the least harm and the most good. Such, at least, was the question which I had continually before me, and which I endeavoured to resolve in practice."

"How, pray, my dear sir," I asked, "were you able to do that?"

"I could not do," said he, "so much as I would, but certainly I did as much as I could. Services had to be gone through, and sermons to be preached. For the services, I suffered them—like, indeed, the most of us—to pass as things of routine, quietly and mechanically: in my sermons, I left Faith and Doctrine to themselves, and preached Morals only. In my conduct I endeavoured to set an example of unsectarian tolerance; my acquaintances were made irrespective altogether of "religious" considerations, and if, perchance, the *usque gude* took me to task, for my latitudinarianism, I would endeavour to instil into their minds the charity of our poet, who says,—

For points of faith let senseless scoldots fight,
He can't be wrong whose life is in the right.

"This, in my character as clergyman, was all I could do; but as a private individual I could do more; and more is done by liberal clergymen than the world can necessarily give them credit for. I will tell you something upon this point. I was at one time an anonymous contributor to the Unitarians' Magazine. I had for a neighbour a Unitarian minister, a very good sort of man, pleasant and agreeable, well acquainted with most subjects of Natural History. Well, we used to visit, and lend one another books, and so on. When I handed him my Church Magazine, he would hand me his Unitarian. On one occasion he called my particular attention to a certain article in his magazine, than which he had never, he said, met with anything more to his own

mind, that he should write to the editor, to learn, if possible, who the writer was, that if he could, he would certainly get an introduction to him, that nothing would give him so much pleasure as to shake hands with the writer, and so on. He little knew that he had shaken hands with him the moment before. I was, in fact, the writer; and the article contained, at least so I intended, a quiet, but thorough, shaking of the—as they appeared to me—rickety bones of Unitarianism itself. My first impulse was to hold out my hand to him, and tell him to spare himself the trouble of writing to the editor, who, indeed, could not have told him; but a moment's reflection whispered to me that it would be more politic for me to keep my own counsel. He was safe in opening himself to me; not I to him; not that he would wilfully have damaged me; but it would have been such a fine thing for him to have cracked about—a Church of England minister writing an article for the Unitarian Magazine, and such an article too—that he might have mentioned it to others, and it might have worked round indirectly to my injury, without any design on his part. Checking myself, therefore, I said I would certainly read with attention an article that he seemed to think so well of. "Do," said he, "and let me know your opinion of it." The next time I saw him, his first question was about the article, but I had made up my mind, so I spoke of it only in loose and general terms, and introduced another subject."

It will be unnecessary here to state what were my reflections at confessions such as these of my friend. One day he asked me to lend him some book on physiology. Among those on my shelves, he saw Taylor's *Diagnosis* and his *Talisman*. These he took also. When he returned them, he said he considered Taylor's interpretations sound. He had been much interested with the *Talisman*. "If I," said he, "had also been like him; when young, in possession of a thousand pounds, I also, like him, would have availed myself of so golden an opportunity for turning my back upon the Church."

"If a fair question, my dear Sir," said I, "Were you a believer like Taylor on entering the Church?" "I was not," was his answer. "Then how," I rejoined, "could you have committed yourself to it?" "I'll tell you how it was," said he, "from beginning to end. My father was a farmer—a small Scotch farmer—and as there were several boys of us, and one too many for the

farm, he made up his mind to bring up one for the Kirk—a great point of ambition with people of his class in Scotland. Well, I happening to be the puniest and weakest, was the one he fixed upon for this. I was to wear a black coat, and raise the respectability of the family. I was therefore put under the preliminary education necessary without any consultation with myself. But as time and things went on, my mind underwent a gradual alteration. As I came to be made acquainted with the substratum of scholastic divinity, so did I feel less and less inclination to make it my profession. In fact, the more I studied it, the more did my eyes get opened to its real character, to its absurdity. At length—I was at Glasgow University—I wrote home to my father expressing my conscientious objections to entering the Kirk. He wrote back to me that my letter had given him great uneasiness and pain; that he trusted I would reconsider my hastily formed opinions; that he had been at greater charge for my education than for any of my brothers, and that he hoped I would not throw it all away. He said something also about the foolish figure I should cut, as well as the family, should I withdraw; and that it would be sure to be attributed by everybody to want of capacity on my part, or a want of means on his, to carry the thing out: he had never, he said, heard the like of such receding, and trusted, finally, that he should hear no more about it. My father was a tolerant sort of man, and although he wrote to me in this style, yet it seemed that he thought it of not much avail, for on writing to him again, after re-examination of the subject, and reiterating what I had said before, he, after a week or two, wrote to say that, supposing I had finally made up my mind, he had arranged by letter with my uncle, a cloth merchant also in Glasgow, for my going into his counting house; he hoped I would not think of coming back home, and trusted still that I might see the error of my decision, in which case, not having left Glasgow, my return to my studies would be easy, and the interruption of them not generally known; if, however, I did not return to college, he supposed he must reconcile himself to my becoming a merchant like his brother.

“I had no sort of objection to this arrangement, and my uncle being quite willing, I moved into his house. But, to my surprise before long I found that I had but got out of the pan into the fire. From a sphere of spiritual roguery, I found I had trans-

lated myself into one of material roguery. If I found verbal falsities in divinity, I found practical falsities in commercial business to match them. The deceit, the false representations, in buying and selling, and the immoral manoeuvres in all the subordinate departments of the business astonished me, and I thought at first that my respected uncle was one of the simplest men alive not to see what struck me so forcibly. But after a little I saw clearly enough that I was the only one in the establishment who thought him simple. His time was chiefly passed in the counting-house, from whence he could see and hear everything that passed; he never spoke, and seemed never to think—except on business. He kept everybody and every operation on the stretch in his establishment; which establishment, I at length discovered, was nothing more than a systematized machine for making profit. And he was a very religious man too: papers of the institutions he belonged to were pasted up in the counting house; and he not only went regularly to kirk himself, but required all his people to do the same. I thought then that this uncle of mine might be a peculiar man—that he might be an exception to the general rule of merchants; but on looking about me, I discovered him to be a vast deal better than many others of his class in equally good repute—paid his people better—in fact, that he only followed the ordinary routine of business; and I found that those particulars which so much shocked my sense of morality did but amuse others. Having satisfied myself that the faults I witnessed were attributable less to any special evil in my relative, than to the system of business or commerce, which I perceived to be vitally vicious—a system for squeezing all that possibly can be squeezed out of the producer in the first instance, and out of the consumer in the second, with no regard to anything in the process but how this could be done most thoroughly, safely, and expeditiously. I felt inexpressible repugnance to incorporating myself with such a system. I began, therefore, to cast about as to what I should do. I felt abhorrent to the idea of becoming a mere hang-about lout at home, where I might only be despised; I could think of nothing that I could turn to. I had nobody to advise me except my father, and I knew he would say 'Go back to college.' I therefore debated thus to myself:—'I have the choice of two professions—both, according to my standard of morality, morally bad;—commerce presents to me no

redeeming points—the Church does; for in it I shall be able to pursue literature, and cultivate those subjects for which my education has given me a taste, and from which the counting-house will shut me out; in commerce I shall be merely engaged in making profits; in the Church I may engage myself in the pursuit of knowledge, with my livelihood guaranteed. Knowledge, with a sufficiency to live upon, is better than riches with ignorance. I am placed among evils; I must choose one; let me choose one which appears the least.' Such were the considerations that led me to turn away from commerce, and that led me back to the Church. Such were the reasons that make you see in me a parson."

"Well, sir," said I, "I think you had good reason for turning your back upon trade, which, however beautiful in theory, and indeed valuable in some of its general results, is pursued at the sacrifice of every feeling except that of the narrowest selfishness. But, before returning to the church, young as you then were—"

"Yes;" interrupted Mr. K., "I know what you would say; I might have tried something else; but I was young, as you say knew nothing of the world at large, was unfit for rough labour; but still, if I had an older head on my shoulders, I might perhaps have marked out another course for myself."

"How then did you get into the English church, seeing that you were brought up to the Scotch?"

"I'll tell you how. After I had taken orders, I did what so many young Scotch clergymen are obliged to do, I got to be private tutor in a family of consideration; after living in that capacity, in that and in another family, I was fortunate enough to be recommended to the Earl of B. His lordship had three sons; and, after I had been with him some time, he offered, if I would consent to remain until I had prepared his sons severally for college, and provided also I were not unwilling to enter the English church, to secure my future interests. He had three small livings in his gift, and they were to be mine as the present incumbents died off, and one of them was considerably advanced in years. Such an offer did not require long consideration; it mattered little in which church I got my living; the examination for orders is a little more extended in the English; in addition to this, I really would have done much to accommodate his lordship, who treated me in a most friendly and liberal manner;

indeed, I would have stayed more willingly with him than have gone anywhere else in the same capacity. You will readily understand this when I tell you that although I went into his family as a clergyman, I never there acted the part of a clergyman. When he engaged me, he told me that he wished his sons to receive the general and classical instruction suitable to their station in life, and that their moral sentiments should especially be cultivated; "and if, in addition," said he, "you help them to the rudimental knowledge of such of the sciences as they may show inclination for, I shall be perfectly satisfied, and shall require nothing else." I was delighted with this management, and not a word about religion ever fell from his lips during the period I was under his roof. I stayed with the young men as my patron proposed, took holy orders in the English church, and received the livings from his lordship as they severally fell in. He was an excellent man; he has been dead many years now, but my old pupils, the present earl and his brothers, have ever shown the same friendship for me that their father had. They are good men, and they are all the better for not having been crammed with superstitious ideas. All that I taught them of superstitions, and of so-called religions, was just their history; by thus placing them before their minds for their unprejudiced consideration, they could not but come to the conclusion that all of them sprung from the same natural causes, run similar courses, and produced the same effects."

"You make no distinction, then, between them?"

"Oh yes, I do; the distinction of time and relative civilisation; and that was Voltaire's distinction when he defined superstition to be the religion of the past, and religion the superstition of the future."

"And so," said I, "my dear sir, having got fairly settled in the Church, you did not afterwards see a way fairly out of it again?"

"Why, the same circumstances and considerations that pressed me into it kept me in it. I never lost sight of the fact that it was an evil; but I saw no means of escaping from it except into a greater one, and so I consoled myself with the old adage, 'what can't be cured must be endured.' Then, a parson is very much like a mill-horse; in time he goes through his monotonous routine, without conscious effort. It would be miserable were it not so. Then, I married my present wife, to whom I had been long at-

tached, and with whom, by-the-bye, I never should have been united, had not my bread been secured to me by my entering the English Church. I resolved, on entering the Church, to do not only as little mischief, but all the good I could; and in pursuance of which resolution I devoted a portion of my time to the dissemination of liberal opinions through whatever channel I could. This, and prosecuting my favourite studies in physical science, and looking after my family, varied the tedium of my parson-life; and I have the satisfaction of believing that I have not been useless in my generation, more useful, I believe, than if I had become a competitive trader."

From my notes of conversation with my friend I have selected these particulars, as relating to him personally, and as being of interest in a biological point of view. The Rev. P. K. has now departed this life. His communication to me I regarded as in confidence, the seal of which I do not break. The initials of the several names will be sufficient to those who have any knowledge of the persons concerned in this little history. The facts only can be of interest to the readers of the *BIOLOGICAL REVIEW*.

THE BEAUTY OF SPIRIT LIFE.

The Spiritual World has been in the last few years revealed to man, in several ways, much more clearly than to past generations. This, no doubt, has been permitted, by the mercy of the LORD, on account of the very great tendency to materialism which was daily increasing, and drawing many otherwise good men either into scepticism or disbelief. Happily, this revelation carries with it perfect conviction, to those who will examine it, of a future existence, and presents, as it were, a living picture of the Life to come. Thousands have already been led to change their course of life, and lay down their prevailing vices and evil passions, by means of this divine blessing; and many who lived without hope, and who looked to nothing but annihilation, are now walking in the bright light mercifully granted to them, and go forth rejoicing and blessing, instead of despairing. Surely they who feel such a certainty of entering into the true Life—into the presence of the angels of the LORD—into the bright realms lighted by His radiance, and

bestified by His mercy—will cast off the follies and vices of the world, and will endeavour to bear its trials with fortitude and cheerful patience, till the appointed time when the Almighty shall recall the spirit from its mortal habitation.

These benefits are well known and proved to have arisen from Spiritualism; and such being the case, no right-minded person—however averse to the belief—we should think, would wish to cast blame upon it, or take away from others who have faith in it the comfort and hope it bestows.

In all creeds there are divisions; therefore it is not surprising that such should be the case in Spiritualism; and that there should be fanatics who know not how to value its blessings, and thus, by the way they act, cause much ridicule to be cast upon it. But can this surprise us, when so much dissension and bitter feeling is seen among those who call themselves Christians, and profess to believe in the beautiful precepts laid down by our blessed LORD in the New Testament?

Let us now turn to Spirit Life. This may begin in the Material World: we may look back on the beautiful example of a spiritual or spirit life given us by our Divine Teacher while on earth; we may see Him healing the sick, assisting the poor, comforting the sorrowful, and promising pardon to the repentant, and rejoicing, also, with the cheerful hearts. Thus did He lead a spirit life while in the flesh; and why should not man also do the same, and follow His example as nearly as possible? If man will but listen to the inward dictates of his conscience, or good spirit within, he will be certain to do right, and to be able to conquer the spirit of evil, which may tempt him to a wrong course.

This, I think, we may call a spirit life, and its beauty all must acknowledge, though it cannot equal the picture painted for us by the divine Christ. Let each seek to make a good copy. When a man has done his best to lead such a life, how different will be his feelings when death or the relieving angel comes to free his spirit! To such a one death will be received as a welcome visitor and not as a dreadful skeleton, as he is wrongfully represented. No doubt there is, and ought to be, a feeling of awe in all hearts at the final dissolution of body and soul; but joy will be mingled with this awe in the good man, but in the evil-doer an unutterable horror and fear will accompany it.

When the spirit is released, how different will be the entrance

into the Spirit World. Many when they leave the body are in a very unfit state to enter into spiritual life—many have had their last conscious thoughts fixed upon the grandeur of the world, some upon the sensual enjoyments of it, some have departed from the body with blasphemous words almost on their lips, and yet these may not have been very wicked or evil during their lives. To such spirits it is desirable that, on their entrance into spiritual life, a merciful indulgence should be extended, and that they should be withdrawn from the evil atmosphere by which they have surrounded themselves, and by the influence of some good spirit deputed by God, prevented from falling into the power of evil spirits.

This is a labour of love, and every spirit who is received and led on to repentance, and thus to future happiness, causes a joy unutterable to the receiving spirit. To those who have on earth loved their fellow-creatures this work is granted. Such are not called upon to receive the spirits of those who have led bad lives, or who have wilfully done wrong, that would cause them spiritual pain.

The life of the spirit who has acted well in the body, is full of joy in whatever duty may be allotted to him. When man leaves the world, he will feel the delight of clearing all the doubts upon different subjects which he may have had. If all could be known in the world, the change would be too much. Indeed, man is not in a state to receive such knowledge. Man will reap the benefit of his earthly labour in any matter, when he enters the Spirit World; his labours, even in worldly matters, will tend to increase his happiness. Idleness is unknown among spirits, and one bringing such notions with him would be in a very sad situation. As long as the employment has been honest and in good faith, the spirit of industry will turn to good.

It must not be supposed that the spirit is idle; no happiness can be possibly imagined to spring from such a source; employment is the essence of bliss, and the spirits of the good will find never-ending variety and joy in their labours.

The spirits of those who leave the world young, and who consequently have not gone through the purifying fire of trial and temptation, require to be perfected or educated in the Spirit World. This is one delightful employment; it must not be compared with the arduous employment of teaching the young on

earth—it is quite a different thing; one is the fighting with the evil passions, and often dullness of intellect, and mostly also against a strong disinclination to receive instruction; while the other is leading the willing spirit forward to receive heavenly joy, and to see it open gradually, like a beautiful flower, and at last, burst forth in all its glory.

The young are often taken away through the mercy of the Lord, sometimes that they may avoid a life of sin, and consequently misery; and sometimes as a correction to parents, when they make idols of them; but it must not be considered any particular blessing to die young. The mission of man is to pass through the world performing his duty humbly, patiently, and cheerfully; and blessed is he who does so!

When he has passed through the fire of temptation and purification on earth, how will the released spirit rejoice in contemplating all the wondrous works of the Great Creator in a nearer point of view. Those things which he has been studying while on earth, will then appear to him in all their clearness and perfection. What has been mysterious to him will then be made clear to his understanding, and a never ending joy will be opened to him.

There is the same relation between worldly scenery and spiritual scenery as there is between the material body and spiritual body. We have ever varying beauty before our eyes—flowers, trees, and gems such as cannot be imagined by mortals. You know what a powerful agent light is to all beauty; the light of the Spirit world is, compared with the world's light, thousands of times greater than the blaze of the meridian sun would be to a lighted straw. Thus you may reckon this as one power of the beauty of the heavens. As you have been informed, space is nothing in this world, being endless. Therefore the scenes may be indulged with every sort of enjoyment, without, as may be said, the seeking it.

Hearing the harmony and music has been a long promised bliss. The sight, or perception, must remain, or how could the light and beauty be enjoyed? Thousands of flowers send forth their odours to delight the sense of smell. The softness and delicacy of all ethereal things thrills the sense of touch, and the ever flowing wisdom of the Creator is ever feeding the intellectual appetite.

You also recollect that the spiritual mind is elevated above the

earthly mind, therefore, things are conceived in a different point of view.

As spirits rise to greater perfection, so does the ethereal body become purer, which will explain the idea of perpetual youth—there being a constant renewing or purification taking place, instead of—as on earth—a constant decay after the full growth.

Thus will it be seen that man should live a spirit life while on earth, and that it must not be considered to begin only when he leaves the world; and as that life is pure on earth, so will its beauty reflect up to heaven, and form a halo of bright light around him when he lays down his mortal part.

Let, then, each seek the conquest of his vices and passions. Can the temporary gratification of them be worth the risking so much spiritual glory and happiness?

Oh! may each walk in the beauty of holiness, which is the beauty of spirit.

S. J.

The foregoing essay was written by the spirit S. J., on the evenings of the eighth and eleventh of December, 1858, through the hand of the same lady by whom the previous contributions of S. J. were furnished. We draw attention to the fact, inasmuch as, in charity and hope, we still feel that a just recognition of the utility of these phenomena may be anticipated from those who are at present the opponents of Spiritualism.

K. R. H. M.

THE ANCIENT GOD SATURN, OR KRONOS.

By R. J. MORRISON, Esq., R.N.

The ancients—by whom I do not mean the poets of Greece and Rome, but the ancient inhabitants of India, Phœnicia, and Egypt—these men seem to have paid very early attention to the planet Saturn, and to have comprised in their esoteric doctrines a very extensive knowledge of the nature of the influences observed to emanate from that planet. It may be instructive, therefore, as well as interesting, to throw together a few of the facts we gather from mythology and history upon

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this matter, as, by doing so, we may hope to break down some of the prejudices, and root up some of the ignorance which prevails most extensively in modern days, touching this remarkable subject. The root of the name Saturn is clearly the ancient Hebrew term *Sater*, to hide or conceal. There is ample evidence of this fact; and it is proved, also, by the subsequent fable of the Roman poets, that when Jupiter drove his father Saturn from heaven, the latter took refuge with Janus, whose kingdom was hence called *Latium*, from *Latere*, to lie hid or concealed. We may see the original idea of being hidden or concealed, or, in fact, of *secrecy*, was found among the most ancient people of the East, the Indians, and the Phœnicians, as evidenced by the Orphic Hymn to Kronos or Saturn, the vast antiquity of which is indisputable; and, also, among the Western European nations, the Saxons having, probably, formed their god *Seater* (whose name has been given to our *Saturday*) from the Roman *Saturnus*. The ancient astrologers, the Chaldees, who extended over all the East, observed that the influence of Saturn when potent on a nativity, rendered the person then born "mystical," and "confederate in *secrecy*," these being the very words made use of to explain the nature of Saturn by Claudius Ptolemy, in the 10th chapter of his *Tetrabiblos*, published in the second century. Of course, there are other qualities, such as cruelty, observed to arise from this planet; but the chief or leading characteristic was the great love of secrecy, mystery, and concealment; whence he derived his name of *Sater* or *Seater*, which signified the god of secrecy, &c. The same term in the Chaldee signified to destroy or to demolish; and as it was (as it still is) observed that infants born when Saturn is powerfully placed, invariably die in infancy, the fable arose that Saturn devoured his own children. It was in this way that priests, aided by the poets, continued to personify the doctrines they taught, and, in fables and apologues, to hand down, probably long anterior to the invention of letters, the major portion of their celestial knowledge. And although they have been accused of practising this kind of thing as mere priestcraft, and to deceive and delude the vulgar, I really do not see that it is at all proved that such was the original object or intention of the custom, whatever corruption might and did afterwards arise, when priests and princes began to increase and multiply.

The other name of the planet, *Kronos*, seems to have arisen also from the Hebrew word *Kron*, a horn: which became very early the emblem of power in the east; whence the great power of *Saturn* (perhaps one of the first things that becomes obvious in the study of astrology) led to his receiving that name, or title; and appears to have been why the symbol of Saturn has ever been the crook, thought by some to be a sickle, in reference to his being the god of *corn*, but by others, more truly, conceived to have been originally the horn of the goat, because in that sign exists his chief power. In time, this planet came to be worshipped as a god; which was the great error into which the Chasdim fell, who observing the irresistible fact of the *power* of the planets, thought they must be gods, and so fell to worshipping them. The extent to which this was carried may be seen by the following:—

Orphic Hymn to Kronos or Saturn.

“Illustrious or cherishing father, both of the immortal gods and of men, various of counsel, spotless, powerful, mighty Titan; who consumest all things: and again thyself reapest them; who holdest the ineffable bands throughout the boundless world; *Kronos*, thou universal parent of successive being; *Kronos*, various in design, offspring (or rather fructifier) of the earth and of the starry heavens; birth, growth, consumption; husband of *Rhea*; dread *Prometheus*, who dwellest in all parts of the world, author of generation, tortuous in counsel, most excellent, hearing our suppliant voice, send of our life a happy, blameless end.”

The latter words of this prayer had evident reference to the idea which prevailed among the Chasdim, very generally, that Saturn had rule over the “end” of all men. Hence Ptolemy says, “Saturn, moving in the last sphere, regulates the final old age” (*Ashmand's Translation*, p. 205).

This kind of adoration, or worship of the Heavenly Host, appears to have existed a long time, many ages, and perhaps thousands of years, before mankind began to make “graven images of things in heaven,” for, as a very learned author has observed, “originally in Rome, Greece, and Egypt, which conveys with it India, there was no idolatry, except it was simply the *Linga*, as the emblem of the creative power.”

A description of the Saxon *Seater*, or Saturn, is given, which

declares him to be an old man, standing on a *fish*, with a basket of fruits and flowers in his right hand, and a wheel in his left. I think this connects him clearly with the old Sidonian idol, Dagon, of which we read in the Scriptures. For the term "Dagon" implies *corn* of all sorts, and it is known that Saturn ruled over agriculture, and of course over "corn." Hence, the fish on which Seater stands appears to be equivalent to the "fishy parts," or ower parts, of Dagon. The fruits and flowers in the hand of



Seater have evident reference to the rule of this planet (Saturn) over the produce of the earth generally; an old astrological doctrine, which gave birth to the myth that Saturnus was born of Terra, the earth. The wheel which he carries in his left hand is generally taken as an emblem of revolution, or change; but I think at first the emblem was chosen to show that the great and important hebdomadal period was completed by him, or on his day, the seventh of the week, and that then the week recommenced. I would here observe that the planet Saturn not only had rule, as before said, over the "end" of every man, but over *old age* generally; and that whenever Saturn denotes any person in astrology, it is always an aged person. Now the word signifying old age in the Hebrew is SHIB; and it is remarkable that this very root enters into all the terms that seem to have any reference to Saturn. Thus, SHIB implies to return, to cause to return; it so expresses the completion of a period of time, as in THESHUBA HESHINA, the return of the year. And the day of Saturn completes the week, when its commencement *returns*. The word SHIBA denotes grey hairs, referring to the period of life, ruled by Saturn. The word SHIBAT denotes the eleventh month, when the sun is in the sign Aquarius, the house, or special domain of Saturn. Again, SHIBELTH is an ear of corn, which is under the rule of Saturn, in his character of Dagon. Then there is the word SHIBEL, the leg and foot, ruled by the sign Aquarius, already named as the house of Saturn, and SHIBU, the *Turquoise* stone, said to be ruled by Saturn. The term SHIBONG implies enough, full, to *saturate*, in reference to the

abundance of corn produced by Saturn. The same word SHIBONG is used for a week of seven days; and when in regimine, it is SHIBOTH; and we find SHIBETH to be the verb signifying to cease, leave off, or rest from work. As a noun, SHIBETH is a cessation from labour, a rest from work, a Sabbath; whether that of the seventh day, the tenth day of the seventh month, or that of the seventh year. In all these terms, therefore, we find a reference to the planet Saturn, who ruled over the seventh day among the ancient Egyptians, which reference is too clear, too decided, too often repeated, to be the result of mere accident. It follows, therefore, that Moses, who was skilled in all the learning of the Egyptians, designedly adopted the day of Saturn for his sacred day, or sabbath. I do not say that he did this wholly in compliment to that planet; but I do conceive that the belief among the Egyptians and the Hebrew people, that Saturn's evil influence was upon all works begun upon that day, made it appear a more fit day than any other of the days of the week to be declared a sabbath, or day of rest, when no works or labours should be carried on.

There are numerous other Hebrew and Arabic terms into which this root SHIB enters, which it would be tedious to mention; but I may name one other which frequently occurs, namely, MUSHIB, a dwelling or habitation, which in astrology is entirely under the influence of Saturn, who rules houses or buildings. But if there were any doubt that this root had reference to Saturn, it would be destroyed by the fact that the name of this planet among the ancient Hebrews, was SHIBETAI; which, although it may not be met with in some modern Hebrew lexicons, is beyond dispute, because Scaliger himself, a very learned man, quotes it from Rabbi Moses, to whom he gives this testimony:—*Primus inter Hebræos nugarî desivit*; and from R. *Aben-Esra*, whom he calls *Magistrum Judæum, et hominon supra captam Judæorum*. And it is found in R. *Isaac Hazan*, whom the Jews conceive to have been the author of the Astronomical Tables of Alphonsus. Also in R. *Abarbanel*, R. *Isaac Itraëlita*, R. *Jacob Raphael Ben Samuel*, *Aben-Aré*, and R. *Chomer*, and others of the most learned men of the Hebrew nation. I can only conceive the reason of its omission by Parkhurst, and other lexicon-writers, to have been their prejudice against the whole science of astrology. I must make one exception, however, for we find that the celebrated Spanish Jew, Jacob Rodrigues Moreira, 300 years ago, in his "*Kchilath*

Jahacob," has given in the list of the "Seven Planets, and their power in the seven days of the week," in Hebrew, "SHIBET IUM SHIBETAI," in English, "Saturn, Saturday," and in Spanish, "Saturno, Sabado."

It has been generally imagined that the Hebrew, and other of the earliest nations of the East, offered their children in sacrifice to Saturn, under the title of *Molech* or *Moloch*. But I think it has been clearly shown that they never did anything of the kind. I observe, *in limine*, that nowhere through the Scriptures is any phrase used, when speaking of the custom among the Hebrews, which signifies either to burn, or kill, or put to death; but the matter is never alluded to without the term *HEOBIR*, which imports only to "pass over," and this is sometimes used alone; and even when the full phrase is used, which is *HEOBIR BASH*, the word *BASH* is as correctly rendered "by the fire," as "in the fire;" and since to say "to pass over by the fire" is sense, and to say "to pass over in the fire" is nonsense, I should, for that reason alone, prefer the former. This leads me to believe that the idolatrous Hebrews had the *same* custom of making their children and their cattle pass over *by*, or between the fires, which has existed among many eastern nations in honour of the great king, or Moloch, which was evidently the sun, because it was done, and still is done, on St. John's Day, Midsummer day, when the sun (their great god), attains his highest point in the heavens. The ancient Celtic colonies, who came from Phœnicia, brought this custom into Ireland and Scotland, where it is yet existing; for on St. John's Day children and cattle are still made to pass over the fire of St. John in these countries. The custom was formerly so prevalent that it was condemned by a council held at Constantinople; yet it prevailed generally in France in the seventeenth century, and was found even in America, among the Brazilians. *James Gaffarel*, in his work translated into English in 1650, says, "Christian mothers do yearly cause their children to pass over the fire of St. John to this day."

A writer in a valuable periodical says in reference to this subject:—"The late Lady Baird of Fern towers, in Perthshire, told me that every year at 'BELTANE' (on the first of May), a number of men and women assembled at an ancient Druidical circle of stones, on her property, near Crieff. They light a fire in the centre, each person puts a bit of oatcake in a shepherd's

bonnet; they all sit down and draw blindfold a piece of cake from the bonnet. One piece has been previously blackened, and whoever gets that piece has to jump through the fire in the centre of the circle, and to pay a forfeit. This is, in fact, a part of the ancient worship of Baal; and the person on whom the lot fell was formerly burnt as a sacrifice; now the passing through the fire represents that, and the payment of the forfeit redeems the victim. It is curious that staunch Presbyterians, as the people of that part of Perthshire now are, should unknowingly keep up an observance of a great heathen festival.*

In the above there is, however, a philological mistake; for BELTANE is wrong, and should be BEL-TEINE *i.e.* "the Fire of Baal."

Can we believe that Solomon murdered little children by burning them in the fire, because it says of him, "colebat Salomon Asiharten, Deam Sidoniorum; et Moloch, idolorum admonitorum?" On the other hand, when speaking of the Sepharites (2 Kings xvii., 31), the record says distinctly, SERAPHIM BASH, they *burned* their children in fire to ADER MELCH, "the glorious King;" meaning still, as I conceive, the Sun, and not Saturn. Yet I do not deny that the Ammonites may have had a brazen statue of Saturn, to which they sacrificed young children, as the Rabbins assure us; nor that the Carthaginians, when besieged by Agathocles, tyrant of Sicily, did, as Diodorus states, sacrifice the best of their own children to *Kronos*; for he mentions the words *Κρονου χαλευς*, a brazen *Kronos*. Yet I doubt whether this brazen statue may not have been after all, the same as the *Jove Melichius*, represented by a *pyramid*, so called by the Greeks, from *Πυρ, Fire*. Indeed, the Roman Mulciber has another name for Vulcan, the god of fire, and both are derived from the Hebrew, MELECH, the king, and BOA, fire; *id est*, the god of fire—the Sun.

To conclude by returning to the query of why Saturn was said to rule over corn. The fact could only have been known by observation—if it be a fact—that when his influence is not potent, there is plenty of corn; for he is the "destructive" planet; and when he is strong, corn is high in price. These are

* Notes and Queries, Vol. vii., p. 251.

facts easily tested, and if true, as I contend, they lead to knowledge of the utmost importance to society; which, in ignorance of all such knowledge, because of the prejudice against the doctrine that the planets are the instruments of God's Providence flounders on in a chaos of confusion.

THE SPIRITUAL BODY.

THAT great philosopher, the Apostle Paul, has told us, that "there is a natural (or animal) body, and there is a spiritual body." Do Christians believe his declaration? Do they understand it? Do they think about it? Pope makes the dying Christian say to his soul—

"Vital spark of heavenly flame,
Quit, O! quit this mortal frame!"

And Christians frequently speak of their departed friends as disembodied spirits. This, it is evident, is not the idea of the Apostle. He recognises, and distinguishes man's dual corporeity; the one, the animal body, is sown in corruption, in dishonour, in weakness; the other, the spiritual body, is raised in incorruption, in glory, and in power. First, that which is animal; afterwards that which is spiritual.

This is in strict accordance with other scriptural teachings. Without wishing to render the Bible language too literally, we may remark, that wherever the future state, or the felicities of heaven are spoken of, the existence of spiritual organs of perception, of enjoyment, and of action, is always implied. Whenever spiritual messengers appeared to "holy men of old," they appeared and were recognised *as men*, bearing the human form, veritable spirit men.

Similar testimony is given by spiritual seers in all ages. Tertullian tells us of a Christian sister who was "a partaker of the gifts of revelation, which she received under ecstasy in the public congregation. . . . We had once (says Tertullian) some discourse touching the soul while this sister was in the spirit. After the public services were over, and most of the people gone, she acquainted us with what she saw, as the custom was, for these things are heedfully digested that they may

be fully proved. Among other things, she told us that a *corporeal soul* appeared to her, and the spirit was beheld by her, being of a quality not void and empty, but rather such as might be handled, delicate, and of the colour of light and air, and in *all respects bearing the human form.*" Swedenborg, for many years, held daily intercourse with the Spirit-World. He saw and conversed with many spirits whom he had known on earth, and whom he at once identified. He speaks of what St. Paul calls "the spiritual body," as "the *substantial man*," "the *spirit-man*." The seeress of Prevorst, who also had the gift of "discerning spirits," speaks of it as "the *nerve spirit*." Andrew Jackson Davis, the clairvoyant, calls it "the *interior being*." Isaac Taylor, in his "Physical Theory of Another Life," speaks of our "*spiritual corporeity*." All these varying phrases are evidently but different forms of expression of the fact asserted by St. Paul, that there is a spiritual body.

A reference to known facts in human physiology may help us to a clearer understanding of this matter. In the osseous, or bony skeleton, we have presented in outline, a rude, imperfect image of a man; but, within this, there are many images of the "human form divine." Thus, we have the muscular system which immediately clothes this bony framework; we have again, the vascular system; and, finally, the brain and nervous system. These forms interlace and support each other, though they may be thus detached and severally presented alone, each form in the ascending series displaying a finer, a more complex structure, and a nearer approximation to the perfect image of a man. Our minds have but to carry this investigation a step further, and more interiorly, to realize the idea of a true and perfect human form,—a spiritual body, which from the greater fineness of its texture escapes alike our sensuous perception, and that corruption to which the grosser animal body is subject.

The spiritual body, then, is the inner mould, of which these outer forms are, as it were, the successive coverings; and our animal bodies have their present form because that is the form of the interior or spiritual body. We perceive, too, from these facts that the law of spiritual influx is from the spiritual to the natural, from the inner to the outer, from the finer to the grosser, from the soul to the spiritual body, from thence to the brain and nerve-centres, and these again impel the muscular and osseous

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systems. Perhaps, too, we may here catch a glimpse of that Divine economy which binds together the spiritual and material universes—of the golden chain which binds alike the seraph and the worm to the footstool of the Eternal.

How is it, we ask, that the eye beams upon us in tenderness, or glares upon us in wrath—that the countenance has a beauty which is not of the features, but which we rightly denominate *spiritual*—that the habits of our lives fix themselves, and that transient feelings are reflected in the expression of the face; how is it that what we call *expression* can be exhibited in the face at all? How! if there be not an underlying spiritual countenance which thus works upon and speaks to us through its veil of flesh? Shakspeare well understood this truth when he makes Ulysses say of Cressida—

"There's language in her eye, her cheek, her lip,
Nay, her foot speaks; her wanton spirits look out
At every joint and motion of her body."

So again, he recognises the body as but the covering of the spirit; thus—in "Twelfth Night," Sebastian replies to Viola, who doubts whether he be not a spirit; who assumes "both form and suit" of the brother whom she believes drowned.

"A spirit I am, indeed;
But am in that dimension grossly clad,
Which from the womb I did participate."

And again, in "The Merchant of Venice," Lorenzo says to Jessica—

"There's not the smallest orb which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim;
Such harmony is in immortal souls;
But, with this muddy vesture of decay
Doth grossly close it in, we cannot bear it."

Just so! the animal body is the *clothing*, the *vesture* of the spirit; and when worn out, or unfit for further use, like an old coat it is cast aside; but as we retain our skin when divested of our coat, so do we retain our spiritual corporeity when divested of its material covering.

The animal body has no life in, and of itself. When the spirit leaves it, it is no longer a man, but simply "a body,"—"the re-

mains," or outer shell of a man—and which cannot now resist or hold in check the physical forces which resolve its chemical constituents into their primitive elements—"earth to earth, ashes to ashes, dust to dust." It may be said, so also is it with the brute and it is true that the brute, and that all living things, necessarily have spirit as well as body, each according to its several nature; but "all flesh is not the same flesh," neither is all spirit the same spirit. Man has a spiritual body as the organ of a rational soul, which the brute has not. He has soul, spirit, and body, corresponding to Swedenborg's inmost, inward, and outward; and is thus in himself a trinity in unity, a possible image in likeness of the Divine.

Both in theology and philosophy much confusion has arisen from the want of a clear perception of that distinction between the animal and the spiritual body, which the Apostle has so clearly marked. Thus, for instance, it is often said, "the bodies of men go to form grass, sheep eat the grass, and men eat the sheep. How then is it possible that there can be a universal resurrection seeing that the same matter has entered into the composition of several successive bodies?" Yes! but of their animal bodies only; but *this*, as St. Paul assures us, is not "the body that shall be." *That* will not be entombed—cannot suffer corruption. It will be a risen, glorified body: "The mortal shall put on immortality, and death be swallowed up in victory."

We propose in another article to consider the question "What are the uses of the spiritual body in relation to the soul, and what are the uses of the animal body in relation to the spirit."

S. T.

HOMŒOPATHY IN RELATION TO MESMERISM.

BY JACOB DIXON, Esq., L.S.A.

During the past century the world has resounded with the discoveries which have been made in the various departments of physical science. Man has triumphantly pointed at the subjugation, by his intelligence, of the elements of material nature to his will; and a materialist philosophy has lamentably prevailed in the

the scientific mind. Materialist philosophers have separated themselves into sections of specialists, each section making light of, if not ignoring, all subjects but its own special one. The electrician *par excellence*, the chemist, the physiologist, the pathologist, the physician, as physical philosophers, have scarcely troubled themselves with anything beyond their own particular subject. But some there have been who, trained specially in some one of these several subjects, have nevertheless felt attracted to the study of others with which they discovered them to be interlaced, and who progressively rose to the perception of the great truth that all philosophical subjects are indeed "but parts of one great whole." Among physicians, such exceptional men were Mesmer and Hahnemann. Both these profound observers—so incomprehensible to materialist-specialists—echoed the venerable axiom of ancient philosophy, *omnia ab uno in unum*, to which their comprehensive minds were led by deductions of the highest reason. This, as preliminary.

The animating principle in man is a spiritual individuality, to which the body, when normally formed, is but a complete organ, or instrument. The functions of the organisation, therefore, are fundamentally of the spirit, which has—through its material envelope—to maintain a harmonious relation with the material universe, in conserving itself in this phase of its existence, and in producing conditions for others following into the same state. Some of these functions are voluntary, and performed consciously; others involuntary, and performed unconsciously; but there is an interblending of the two series, demonstrating that they are the active and reactive functions of one spiritual individuality. The operations of this individuality are characterized by the term *vital*, in contradistinction to those which are purely *chemical*, of which latter there are numbers perpetually going on in the organisation, from the commencement of its formation to the spirit's withdrawal from it, but all directed by the spirit, through its own force.

There is an analogy between what takes place in the earth, which has a species of organisation in the formation of its acids, alkalies, salts, and gases, and what takes place in the human organization: in the former, electricity positive and negative, is the immediate controlling force, under supreme creative law; in the latter, the electro-chemical changes are under the agency of the

spirit's vital laws, the disturbance of which constitutes disorder, the complete departure—death, when the material compound of the body falls under the chemical laws regulating the earth.

But there is not only analogy, but relation between the earth's electrical force and the spirit's vital force; hence the term applied to the latter of vital electricity. The earth's electricity can be made to quicken the flow of water through tubes; it is the vital electricity which causes the fluids of the human organisation to circulate. By the administration of earthly electricity this circulation may be quickened; the vito-electric force reacts to the telluro-electric force. It is this vito-electric force in the organism that reacts to the electric force of medicines; therefore medicines have spirit as well as body. Every medicine has a distinctive property, peculiar to the drug from which it is derived. There is a distinctive forming spiritual principle in all beings and created things. This spirit of each being and naturally-formed thing converts the earth's electricity, and modifies it to its own use, as it does other things, by processes analogous to those by which the human spirit converts and modifies electricity, air, water, &c., to its nature and use.

It is only by a study of facts and principles here glanced at, extending our mental vision and our reasoning beyond the limits of the enclosed fields of materialist-specialists, that we are able to concur with Hahnemann when he says, "The spirit dynamically moves the body and its organs."—"The action of medicines upon the patient is dynamical:" and with Mesmer when he says, "There is a reciprocal influence." In other words, there is dynamic action and re-action "between the planets, the earth, and all animated nature."

The philosophy of such men aims at universality, necessarily leading from special particulars in "Nature up to Nature's God;" while that of the mere material-specialists tends to keep the mind to the earth, contemplating and reasoning solely upon special phenomena in material nature.

The materialist school of physic, for instance, contemplates and reasons solely upon the material of the organisation and the material of drugs, while the spiritualist school—illumined by facts and philosophy of Mesmer and Hahnemann—contemplates and reasons upon the organism as tenanted by a spirit, and as affected dynamically by the spiritual elements of things; viewing

these ponderable elements as the vehicles of the imponderable elements resident with them.

The process by which Hahnemann arrived at his distinctive conclusions in this particular, is instructive. He had found, in using drugs homœopathic to any disorder, that he must abandon the scales and weights of the materialist school, the ponderable porrid and its parts: he proposed to deal with qualitative rather than quantitative medicine. He found the smallest quantitative doses of drugs of the materialist school, when administered according to their homœopathicity, sometimes aggravated. He therefore took a definite portion of a drug, and mixed it with ninety-nine portions of a medicinally inert substance—sugar of milk—and triturated them together for a definite time, with the object of insuring perfect division of its particles. But he found this first mixture approach still too nearly the gross drug in its homœopathic effect; he therefore triturated one portion of this with ninety-nine other parts of sugar of milk, with the same labour and with the same object. But still he found that to obtain a medicine of sufficient homœopathic delicacy for some cases, it was necessary to continue this system of sub-triturations until he had finally reached to proportions that were infinitesimal in relation to the original quantity of the drug. Hence the rational deduction that medicines so prepared consist simply of an inactive material methodically changed with the special dynamic property of a drug, as a magnet is a piece of steel methodically charged with the special quality of the magnetic stone. Such facts, and the deduction from them, have been confirmed by thousands. Now comes another point, vital to our subject, which is only applicable by including in our view the philosophy of Mesmer.

The materialist school, viewing things quantitatively, would call these successive triturations so many successive *reductions*; the more enlightened homœopathic school, viewing them qualitatively, calls them, as Hahnemann did, so many successive *potencies*. The labour of preparing the triturations is great, and, to save it, machines have been invented; but triturations made by their agency have been found, by experiment, to be *comparatively* inert; they are, in fact, mere *reductions*—and, in the case of liquids, *dilutions*. Thus, for the induction of the spiritual or dynamic property of the drug into the inert menstruum, the spiritual

or dynamic force of the human hand is requisite as a medium; and thus Hahnemann's original methods of manipulating drugs to obtain *potencies* from them, is again universally observed, with unimportant variations. This is as incomprehensible to those practitioners of homœopathy who decline the Hahnemannian philosophy as it is to the other materialist-specialists through whose mental fog no spiritual light penetrates; it is comprehensible, however, to the disciple of the mesmeric philosophy. The mesmerist who knows, by experience, that he can impart his magnetism—can potentialise—water, and other objects, to dynamically act upon, and excite a definite reaction in his patient, may believe that the spiritual magnetoid aura passing from the human hand may coalesce with the spiritual magnetoid aura of a drug under trituration, and excite it into greater potential activity.

The mesmeric philosophy proclaims that "all objects in animated nature reciprocally influence each other," that is, dynamically act and react upon each other; and every mesmerist can furnish innumerable facts in proof. The Hahnemannian philosophy proclaims that "the spirit dynamically moves the body and its organs, and that the action of medicines is dynamical upon (the spirit of) the patient." The records of homœopathy furnish facts innumerable of cures by the Hahnemannian dynamic "potencies;" but the rationale of their action must be looked for from the philosophy of Mesmer, which necessarily includes the spiritual philosophy of Hahnemann.

Here is an interesting field of enquiry for explorers in the facts and philosophy of mesmerism.

The natural, and therefore truly philosophical, relation between mesmeric and homœopathic science first presented itself to the writer on witnessing the intuitive perception of homœopathic remedies in the clairvoyant state of mesmerized patients, and their accurate appreciation of the Hahnemannian potencies. But this opens another part of the subject, which must be left for discussion to a future opportunity.

On the Departure of a Spirit Friend.

Dec. 16th, 1858.

A word of explanation is required. On the fifth day of August, a spirit friend, S. J., who has contributed several articles to these pages, first announced himself through my lady relative's mediumship. Circumstances unnecessary to be farther referred to here, put an end to the communications we had with S. J., and we parted with mutual good wishes on the night of the sixteenth of December, 1858. It was thought desirable to preserve some record of the fact, and the following lines attempt to express the obligations under which we personally are to him for his kind teachings.

Far, far away, on spirit wings,
Hath fled the stranger friend ;
While yet the echo round me rings,
In sorrow do I bend !

For wiser reasons, yet unknown,
He comes to me no more.
His mission ended, he hath flown
Back to the Spirit Shore.

How strangely known, how strangely lost !
From Spirit Land came he, —
To soothe my soul when tempest tost
In doubt and agony.

Before I entered on this earth,
His eyes had closed for aye,
And ere the light had seen my birth,
He knew what 'twas to die.

He came to me in gentle guise,
He stirred a much-loved hand,
And looked at me through much loved eyes
My state to understand.

He talked to me of heavenly joy,
Of holy things he spake,
For good and truth without alloy,
The chain of evil brake.

But he is gone ! his work is o'er,
Yet am I not alone,
His record have I, and what store
Of good within it known !

Thou, LORD, didst send that spirit friend,
Whom thou hast ta'en away !
Another friend I pray thee lend,
Nor let me from Thee stray.

Dec. 18th, 1858.

K. R. H. M.

THE LEGAL POSITION OF ASTROLOGY.

BY CHRISTOPHER COOKE, ESQ.

Weep not for him that dieth,
 For his struggling soul is free;
 And the world from which it fieth
 Is a world of misery.
 But mourn for him that weareth
 The captive's galling chain,
 To the agony he beareth
 Death were but lesser pain.

The Hon. Mrs. Norton.

It has been stated that the late Rev. Sydney Smith, shortly after the occurrence of a railway smash, expressed his opinion to the effect that no effectual precaution for guarding against a similar disaster would be adopted until some dignitary, or portly railway director, with weighty purse, should be brought suddenly to the close of his earthly journey by a similar accident, when the great in science and philosophy would meet, discuss, and decide upon some particular law or rule whereby such national loss might be rendered less probable.

In the present day it may be alleged, with respect to the subject now to be considered, that if any spiritual or secular individual of mark—perhaps possessing a name “familiar to us as household words,” carrying in its train a moderate family of letters, sufficient for the elucidation of a stiff proposition of *Euclid*, while privately engaged in the art of prognostic calculation—should find himself, as a captive, qualified to repeat the beautiful stanza above quoted, it would not now be necessary to revert to the enactment referred to in the last number of this Review.

May we not perceive in our mental vision the fleet Mercury diffusing his potent influence in the vicinity of Printing House Square, or other literary locality, and hastening to the rescue with an amount of zeal worthy of Blucher when he appeared at Waterloo, causing the wrong to be known to several legions of readers. Perhaps, also, a special messenger, “fiery red with haste,” might be discerned gliding into the dusty chambers of Mr. Legality, or, in his absence upon circuit, of Mr. Parchment, his college chum, with special instructions for the immediate preparation of a bill,

calculated finally to prevent a similar infringement of the subject's liberty.

Happily, no prelate has been demolished by railway train, and no F.R.S., &c., has been captured for indulging in the art of vaticination. Railroad negligence still prevails, and the industrious observer of times and seasons pays the penalty for his curiosity.

When in trouble, like a true philosopher, he waits for "the good time coming,"—his feet, meanwhile, like those of ancient Joseph, resting in the stocks. It is proposed to make a few remarks respecting the agency which brought them into such a position.

The statute of Geo. 2, cap. 5 (1735), still seems to remain unrepealed with respect to section 4, although not used in practice so far as the writer is aware. By this section, "Any person may be indicted in England or Scotland, and imprisoned for a year, for undertaking to tell fortunes, or pretending, from skill or knowledge in any occult or crafty science, to discover where or in what manner any goods or chattels, supposed to have been stolen, may be found."

It remains to be decided, and it would be useful to hear the argument, how far and in what cases, this particular enactment may apply to astral students. As, in the later statutes, it might be well contended that the pretence is the essence of the offence. Further, an undertaking to perform a certain act is quite distinct from its accomplishment, and the attempt may not be necessarily connected with fraud. For instance, according to the opinion of the Rev. S. Smith, a notable statesman would undertake, without previous notice, to perform several difficult feats, each widely differing in character from the other, and demanding a certain amount of talent, yet he might not achieve full success therein, and if he should not execute the same, no liberal minded observer would desire that he should be imprisoned on account of such inability. On the contrary, we might applaud him for his endeavour, feeling that success, if not achieved, was merited at least.

Upon a similar principle, a person less exalted may undertake to tell fortunes, and he may be punished for his presumption, yet his conduct may not be fraudulent, and if he should succeed in proving, by inductive reasoning, that the planetary and stellar influences really affect men, including his client, as he points out,

he may be considered as successful, and his undertaking has become a fact.

If the recipient of the information so choose, why should he not pay for it, upon the honest principle that the labourer is worthy of his hire? Here, as in the case of the more recent law, the offence consists in attempting to perform an act generally maintained to be impossible, and, according to some authorities, presumptuous and wicked.

With respect to the recent statute, 5 Geo. 4, c. 83,* when it was enacted, astral science was not sufficiently known or practised to render its legal restriction necessary, even if such had been thought desirable. The preamble refers to the 3 Geo. 4, c. 40, repealed by it, and in the preamble of both statutes "idle and disorderly persons, rogues, and vagabonds—incorrigible rogues and other vagrants" are alone mentioned. As penal statutes should be construed strictly, and as those which treat of things or persons of an inferior rank, cannot be extended to those of a superior rank, the legislature could not have intended to include resident householders, or even respectable tenants, in their list of offenders.

In the construction of a law, words should be understood according to their usual significations, and terms of art should be taken according to the acceptation of the learned in each art and science. Thus, in the Act of Settlement, where the crown is limited to Princess Sophia and heirs of her body, being Protestants, legal aid is required to ascertain the idea of the words, "heirs of her body," which legally includes only certain lineal descendants. It is also as necessary to consider the context, as the preamble of an Act of Parliament, the subject matter, the effects and consequence, and the spirit of a law. In judging, therefore, the intention of the legislature in passing a statute, all these points should be considered, especially when it is a penal law, and calculated to interfere with the liberty of the subject, which the law watches with jealousy; the mere confinement of a person in a private house against his will, or a forcible detaining in the street being considered an imprisonment. Strong, also, is the language of Magna Charta, c. 39: "No freeman shall be taken or imprisoned, or be outlawed or exiled, but by judgment of his peers, or by the law of the land."

* See the Article, Astrology, and the Statute Book, p. 107 ante.

This principle is further admitted by the petition of right, and by the Habeas Corpus Act, 31 Car. 2, c. 2. That the Superior Court would recognise these laws upon an appeal, which, by virtue of a recent statute, is now a simple and inexpensive proceeding, is pretty certain.

In a provincial case which occurred some years since, the Court declined to receive evidence respecting astrology, the reception of which would have destroyed the charge of pretence; although it is a clear legal principle that as to facts, persons of skill may not only speak, but they are allowed to give their opinion in evidence when the questions relate to science, art, or trade. The legal maxim being,—*cuiuslibet in sua arte perito est credendum*: so, the offender, a householder paying his rates and taxes, possessing the valuable and comparatively rare privilege of voting for a Member of Parliament, was sent to prison for his supposed fortune-telling offence. Occasionally, as in this case, the questionable device of employing a member of the police-force to entrap an artist, so as to obtain from him a judgment of events, has been adopted by means of marked coins. In an article published in the year 1852, the practice was censured by the *SUN* newspaper, and it is now disapproved of by the judges of the superior courts.

In endeavouring to obtain the repeal of any law which is deemed prejudicial in the opinion of the multitude, past experience has shown, clearly enough, that the wise mode of action consists in steadily persevering in a well-devised course of agitation, coupled with earnest remonstrance, until the obstruction has been legally removed. Equally true is it that the same *modus operandi* should be adopted when it is considered desirable, by persons less numerous and influential, to dispense with an enactment, likewise odious, although not so generally distasteful or glaringly unjust, as are various legal restrictions, such as the taxes upon paper and fire insurance.

Hope, the solitary tenant of Pandora's box, also remains—

“ ——— The staff of age, the sick man's health,
The pris'ner's freedom, and the poor man's wealth;
The sailor's safety, lasting as our breath,
It still holds on, nor quits us e'en in death.”

Therefore it is incumbent upon all true supporters, lovers, and followers of Urania, to hope, labour, and wait for the increase.

HOMOEOPATHY.

INCIPIENT POLYPUS.

F. W., aged 19—Complains of swelling in the nose, discharge of pus and blood in the morning, headache, mist in the eyes, pains in the gums, and looseness of the teeth, great inclination to sleep during the day, aching of the legs, low spirits, dreams of murders, &c., &c. These were the symptoms of F. W. as written by himself; the formation of a polypus was impending.

1858.

July 15. Ordered a dose of the 12th *phosphorus* twice a day.

" 29. After the second day of taking the *phos.* the bleeding ceased; the discharge of matter is less; better in every other particular except the pain in the head. Prescribed *pulsatilla* in alternation with the *phosphorus*.

Aug. 10. Better.

Continued the same.

" 24. " "

Sept. 12. Five days after exhausting this medicine, woke this morning with free bleeding at the nose.

Gave him some doses of *arnica*. Continue the *pulsatilla* and *phosphorus*.

" 19. Better; no return of the bleeding since beginning the *arnica*.

" 25. Continue.

Oct. 25. Nothing to complain of now.

Gave *thuja* as a "constitutional" for a fortnight.

Nov. 7. Well.

J. DIXON.

25, Bedford Row.

SELECTIONS FROM DR. DEE.

Speech of Madimi to Doctor Dee. "Hear me what I say. God is the unity of all things—Love is the unity of every Congregation (I mean true and perfect love.) The world was made in the love of the Father. You were redeemed in the love of the Father and the Son. The Spirit of God is (yet) the love of his church. Yet (I say): For after it doth triumph, it is not called a Church

nor a Congregation: But a *Fruitful Inheritance*, and a *Perfect Body in Christ*. Take the love of the Father from the World, and it perisheth. Take the love of our Redemption away, and we are dead. (I will not offend) put *your* instead of *our*. Take the light of the Holy Ghost, which is the love of the Father and the Son, from the Church, and it withereth. Even so take ~~love~~ ~~from~~ amongst you, and you are members of the Devil; Therefore it is said unto you, *diligite ad invicem*. For love is the Spirit of God uniting and knitting things together in a laudable proportion."—*Dr. Dee's actions with Spirits*. July 4, 1583, p. 31.

The Prayer of Gabriel. (From Dr. Dee's "Actions with Spirits." 1589.)—Happy is he that hath his skirts tied up, and is prepared for a Journey, for the way shall be open unto him, and in his joynts shall there dwell no weariness: his meal shall be at the tender dew. For unto them that have shall be given, and from them that have not shall be taken away: For why, the bur cleaveth to the willow stem, but on the sands it is tossed as a feather without dwelling. Happy are they that cleave unto the Lord, for they shall be brought unto the store-house: and be accounted and accepted as the ornaments of his beauty: But pray with me:—*O thou eternal foundation of strength of all things, mortal and immortal, which delight in thy face and in the glorie of thy name*, Consider the foundation of our fragility, and enter into the weakness of our inward parts: for we are become empty; where salt is not, nor hath any savour: Fortify and make us strong in thee, and in thy strength; have mercy upon us, have mercy upon us, have mercy upon us; that in this world our strength may be in patience, and after this life, that we may ascend unto thee. *ANX.* (Saturday, April 28, at Cracow. P. 104.)

The Address of Nalaege.—O stiff-necked people, you deserve nothing, and yet you have the hire of such as labour. But what, can corruption be partaker of those things that are incorruptible? Or man, which savoureth in himself, can you savour also of the Almighty. O you weaklings! O you of no faith! O you Cankers of the earth! where is the shame you have? where are the tears you let fall? Where is the humility you are taught to? Nay, you are such as say in your hearts;

if the Spring be fair, the Harvest is like to be good. If these things come to passe, it is the finger of the LORD. But such is your imperfection, such are the fruits of the flesh, and the vanity of mortality. Notwithstanding, consider that you are servants. Do, therefore, the will of your Master. You are become free. ~~Be faithful and thankful to Him that is the giver of liberty. Nay, you are become children: partakers of the~~ counsel of Him that sitteth and seeth, and saith I AM. Therefore, be sober, faithful, and waver not, for the inheritance of your Father is great; your freedom is without recompence, and your Master the King of Justice. Where are the people? Or in what generation did they dwell, that hath been thus acquainted and drawn into familiarity with the true Servants and Angels of GOD? Unto whom have those mysteries been opened? Is it not said 'of those that are sanctified, the Lord appeared unto them *in a vision*; but he cometh to you when you are awake. Unto them he came unlooked for; unto you he cometh requested. Arise up, therefore, and be not forgetful what the Lord hath done for you; for the things of this World are not, until they be done, neither is there anything assured, but by the end. It was said unto Abraham, And I will destroy them. He believed it, but he asked not, when. Great is the reward of Faith; for it giveth strength. *But those that are faithful are not of this world.* Simple Faith excelleth all science. Every Idea in eternity, is become for ever, and what is *thought, is become a living creature.* I teach you a mystery. As the tree in sappy life, watering herself throughly, bringeth forth the ornaments of her own beauty; so the spiritual part of man being good and dignified, burnisheth himself with his *sound and faithful thought.*—Tuesday Morning, April 10, 1584, pp. 73-74.

CRITICAL NOTICES.

How to Fortify London, and Nullify Cherbourg. A Letter to J. A. Roebuck, Esq., M.P. By R. J. Morrison, Esq., B.N.—
GODFREY AND DELANEY.

This small work has just issued from the press, and contains an interesting plan for the fortification of the metropolis. We must observe, however, that the plan is far too sensible to be adopted;

as society is, at present, disposed to do very little nationally, and a great deal for selfish objects of aggrandisement.

The mode by which Lieut. Morrison proposes to obviate any danger, of which the construction of Cherbourg may be the sign, is by a circumferential railroad connecting all the lines round London, having along its whole length a battery; this would be of use in peace as well as in war, and, if executed, would do two great things—employ those who are out of work at this season, and be a profitable investment for the present enormous mass of locked-up capital.

Third Annual Report of the Scottish Curative Mesmeric Association. 1857.

The Scottish Curative Mesmeria Association. Report of the Edinburgh and Leith Provisional Association. 1854.

THESE two reports have been forwarded to us by Mr. Cameron the secretary to this useful and thriving institution. Their date is somewhat distant from us now, but we can, at any rate, gather from them the recent history of mesmerism in Scotland. It would have been strange, indeed, if in that country, so rich in intellectual wealth, and so foremost in all researches into scientific and mental philosophy, the noble and holy curative art of mesmerism had not found a home. The Scottish Association arose out of a lecture by the late eminent chemist, Dr. Gregory, and came before the public in 1853. By February, 1854, the body had created so much attention in Edinburgh, in consequence of the lectures of Messrs. Davey and Jackson, that fifteen hundred persons were present at the second meeting, in Brighton Street Chapel, and the results of the meeting were great enough to warrant the establishment of the Scottish Curative Mesmeric Association, with Dr. Gregory as its first president. Among the vice-presidents are found the names of Sir George Scott Douglas, Bart., Sir Walter C. Trevelyan, Bart., and Dr. Esauilo, and our correspondent, Mr. James Cameron, jun., was appointed secretary, an office which he holds to the present time.

We have not space, unfortunately, to make any extracts from the reports, but shall refer to them for illustrative, from time to time, and as we perceive the Association is flourishing, we cannot but hope that its useful existence may be prolonged until all Scotland may, at no distant date, be made fully aware of the blessings of Curative Mesmerism.

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